

## ZION'S HERALD.

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## SUNDAY MORNING DREAM.

BY MISS M. E. WINSLOW.

The bell tolled slowly; did I hear right? Its throbbings on the dewy summer air? The sweet June morning glistened calmly bright,

And quiet feet passed to the place of prayer, Where I, just finding from my couch release,

Sat in a Sabbath morning dream of peace.

I came near quoting, "There the wicked cease from troubling," but restrained myself, and said, "I think the Maine Conference takes better care of her worn-out preachers and widows than we do in this region, and there is less ostentation and formality about it.

You will write us when settled, and let me know how you get on?"

This she promised to do; so that I would not be surprised if Widow Jones speaks for herself to the readers of the HERALD.

My wife made up a lunch for them on the journey, and I saw them safely on board the steamer, and looked after them as they steamed out of the harbor into the misty ocean. I turned back sadly, musing on the mysteries of this state which we call life, so closely verging on the domains of death, strange and inexplicable. There goes a mass of pleasure-seekers, thoughtless, solicitous only for their own comfort and care; flitting in and out of their cozy state-rooms, with no want that some one does not hasten to supply, no anxiety but that leaden-footed time may be slow in bringing them to the port where bliss waits on expectation. There is a lone widow getting her little flock into a crowded cabin, with sorrow ever tugging at her heart, going into dread uncertainty, with no home to reach, no warm welcome to cheer her sad soul — going to try to make a home for her undefended flock, drifting upon an unknown sea.

Will the Church to which she gave birth in her youth, just as truly as her husband, leave her to suffer? God forbid!

I append a letter just received from Ohio, suppressing only the names, showing that Sister Jones is not the solitary sufferer: —

will answer your questions." She was very pale and haggard, and had evidently been weeping, for her eyes were still moist.

"I cannot remain longer here," said she, "without becoming hopelessly in debt. I do not find the employment I hoped for, and my scant means are running low. I have lost my sewing-machine, as I could not pay the instalments, and having received a letter from some friends in Maine, where we formerly resided, informing me of a promising opening for a dressmaker in the village of —. I am going there. So I have answered all your questions save the last. I did not wish to trouble you any more about my affairs."

"Well, I am glad to know you are not to go among entire strangers, yet shall be glad to hear from you after you are settled in your new home. Shall I give you a letter to the preacher in charge in the village where you will settle?"

"That is not necessary at all, as I am well known there. My husband was once the pastor."

Her memory recalled the day when she went into the village, the happy wife of the beloved pastor; and now is to return to the same spot, the village dressmaker!

The contrast was painful; her eyes filled; but she brushed away her tears, and then with a grim smile she said, "I hope I shall not receive any more of those blanks asking my age, and the amount of my earnings the past year."

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OHIO, May 7, 1877.

DEAR BROTHER: You will pardon this intrusion, but I could not take up the Monday morning's work until I had finished "Widow Jones," and was glad that some one who could wield pen-power had looked at the right side of the picture, and had had courage to speak in our defense. I will say our, for had you been writing about myself, you had not missed my actual condition — a preacher's widow left with three little ones. The great trial of husband was that he was leaving us without any support; but I tried to comfort him by saying, "The Lord will care for us" — how I didn't know; realizing that one thing I knew to perfect, and that was packing and unpacking household goods, renovating old parsonages, and mending broken furniture (having a genius in the last-named direction, which husband appreciated). But that sort of a life was at an end. What else could I do? I didn't know, as my education had been in the text-book of twenty years ago, and one must be thorough in the books of the present day to obtain a position as teacher in even common schools.

After the first sad days had passed, I remembered husband was a member of the Preachers' Aid Society. But, also! I found no help in that direction, and also! he had allowed, I was willing to wash. Yes, I tell the pinches of poverty so keenly that I was willing to have driven an omnibus. In those days I could but wonder how it was that Mrs. Bishop — and —, who once stood on equal ground with myself, were so well cared for; and things grew hay when I thought it must be that the difference in our positions then and now was that I had moved frequently, and my husband had been persuaded by their boards to take work in the Ohio Conference, and leave a Conference where he was known and appreciated; that he was a stranger: they didn't know him. The Presiding Elder said when visiting him he had taken his last cold, riding in a November rain, thirteen miles to reach his appointment. "I am determined he shall have the best appointment in my district next year, but he was a stranger when I sent him here." Just as though he could not discern between a man of culture without great physical force, and one who had powers of endurance! He could readily dis-

tinguish between a draft horse and a racer. But it occurred that the name of Mrs. Bishop must have something to do with the difference, as we then stood — she in affluence, I in poverty's vale.

But at all the time I have persisted in taking ZION'S HERALD, willing rather to wear needed garments than do without it, especially the pieces from "Wollaston Heights." I trust to your generosity to pardon all this revelation, and remember that your articles are appreciated by an obscure preacher's widow in Ohio."

## MR. WOOD'S DISCOVERIES AT EPHESUS.

[Concluded.]

Again, it is not easy even to conceive how so vast a pile was so completely overthrown. The roof may have been burnt, and earthquakes may have disjoined and dislodged heavy friezes and cornices; but the removal of more than a hundred heavy marble columns, some sixty feet in height, was no slight labor. Even the comparatively few pieces of sculpture recovered were almost all mutilated. A large capital was found at the east end of the excavations, but "the work of destruction had been commenced by ruthlessly chopping off the beautiful egg and spear enrichment which surrounded the *abacus*" (p. 196).Setting aside the statement of Pausanias (vii. 2, 7), that a very ancient temple to the goddess was founded traditionally by the Amazons, but in reality by the indigenous heroes, Coro-sus and Ephesus, so far as we know, the earliest mention of the Diana of Ephesus is in the *Axabasis* of Xenophon, written little later than B. C. 400, where the author says that the Greco-Asian general took charge of a tithe of the money obtained from the ransom or sale of captives, to be sent to the shrines of Apollo and the Ephesian Artemis. He goes on to say, very explicitly, that on leaving Asia with Aesilaus for Boeotia, he deposited the offering to the goddess in the hands of Megabyzus, one of her temple-warders, with instructions that if the dedicatory offering should be accepted, it should be the shield of the god Mars, dropped from the sky. The Ephesian Artemis, however, has all the appearance of having been a wooden effigy, and perhaps it was one of those natural growths which, being abnormal, and rudely resembling the human form, were regarded as supernatural, and worshipped accordingly. Such an effigy is described in Pindar, as dedicated by the Cretans in the temple of Apollo, at Delphi. He calls it *andante monodropion phuton*, "a statue cut in single piece, and of vegetable growth."

The Ephesian effigy reminds us of a Hindu or Buddhist symbol of prolific generation and nurture. She is represented as having a great number of breasts, an idea quite alien from the usual attribute of Artemis as the Virgin Goddess. Mr. Murray remarks, "Her appearance altogether wants the simplicity, humanity, and truth to nature which characterized the Greek deities; and, what is more, bears the most obvious signs of maternity. It would seem that the Greeks, who settled as colonists in very early times on the coast of Asia Minor, found this goddess being worshipped by the native population of that land, and adopted her in the place of Artemis, who, leaving out the fact of her being a virgin, was probably identical with the Asiatic goddess in respect of her divine power over fertility, childbirth, the moon, and hunting."

Need we wonder that St. Paul taught the people to put no faith in images made by man's hands (Acts xix. 26), when he saw and heard of all Asia prostrating itself before such a monster, or that the early Christians rose in anger against the splendid temple that sheltered it? Pliny tells us that the statue of the Ephesian Diana (*Artemis*) was of wood, but some thought it was ebony, others of vine (*vitis*); and he gives, on the authority of Macianus, thrice consul, even the name of the artist — Endoos. The statue was moistened with fragrant oil exuding from many holes, that the wood might remain sound and the joinings show no defect. This reminds one of the Hindu custom of pouring *ghee* over the sacred stones or pillars, a practice not unknown to the Greeks and the Romans. It is likely that performances in the numerous breasts were thus made typical of the fostering influences which were attributed to the moon. The stag, symbolical perhaps of the swiftness of the goddess in the chase, seems to have been her familiar attendant. It was indeed a deer that Iphigenia was miraculously turned when brought to the altar to be sacrificed. Mr. Wood gives an engraving of a fragment from a sculptured frieze in which the head and neck of a stag, much mutilated, may be distinguished near the base of what has been the figure of the goddess.

What especial cult of Artemis was practised at Ephesus we know not.

There can be no doubt that in ancient times she was propitiated, as the Destroying Goddess, with human sacrifices.

From the play of *Europides* we learn that at Tauri, from whence her worshipbuilding it was, nearly 500 feet in diameter, and capable of holding some 25,000 persons. Here we stand on the very site where for two hours the populace kept calling out, "Great is Diana of the Ephesians!" The clerk, *grammateus*, who quieted the people by his judicious address, is an official of whom very frequent mention is made in the inscriptions. On the whole, it may be truly said that many important illustrations of the recorded action of St. Paul at Ephesus have resulted from Mr. Wood's discoveries. At page 58 the author gives a drawing of a beautiful circular building, surmounted by a dome, which he was able to restore from the fragments discovered. He had every reason to believe this was the tomb of St. Luke, who, according to one tradition at least, died at Ephesus.

So much interest attaches to the extraordinary status or image of the Ephesian goddess, that we make no apology for a fuller account of it. Mr. Wood has given a good engraving of it in page 271, from the statue in the Museo Reale at Naples. Another, but slightly different, representation, may be seen in page 114 of Mr. Murray's "Manual of Mythology." A third, very archaic in type, but with the same general characteristics, is engraved on page 270 of Mr. Wood's volume, from a statuette of white marble which he met with at Mylasa. We have before us impressions of three gams, all of Roman workmanship, and in all the same famous image may be identified.

There was a tradition as early as the time of Euripides, that the statue of Artemis at Tauri (in the Crimea) had fallen from heaven. The same epithet, *diopetes*, is applied to it by the poet which we find in the Acts of the Apostles; and there can be little doubt that the tradition referred to the fall of an aeronaut at some remote time, like that of the Roman *ancile*, which was supposed to be the shield of the god Mars, dropped from the sky. The Ephesian Artemis, however, has all the appearance of having been a wooden effigy, and perhaps it was one of those natural growths which, being abnormal, and rudely resembling the human form, were regarded as supernatural, and worshipped accordingly. Such an effigy is described in Pindar, as dedicated by the Cretans in the temple of Apollo, at Delphi. He calls it *andante monodropion phuton*, "a statue cut in single piece, and of vegetable growth."

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that afterwards transferred to Brauron, in Attica, it was the custom to immolate to her all Greeks who might be captured on the shore; and the sacrifice of Iphigenia by her own father to appear her wrath is familiar to all.

Mr. Wood supposes that the altar in the great temple was used for burnt-offerings. It was very large, nearly twenty feet square, and below the pavement was found a drain, provided probably for carrying away the water used in washing the surface after sacrifice, the victims being, as he supposes, killed outside, and portions of the flesh brought to the altar as a burnt-offering.

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## The Christian World.

## MISSIONARY ITEMS.

(From our Mission Rooms.)

At last, as we feared, the Russo-Turkish war has seriously interrupted our Bulgarian mission work; still it is not wholly suspended. Brother Flocken has returned to Rustchuk, through difficulties and danger. The London *Times* reporter has already given part of the narrative of trouble to the world. Just after having telegraphed to Brother Challis to be ready to come at a moment's notice to Rustchuk, he received a telegram from him at Sistof saying, "My wife is dead." Navigation was stopped, and mail irregular. There was no way to get to the bereaved brother in less than ten days, but the corpse could not be kept so long. Hostilities, it was anticipated, would begin the next day, and the poor man had to bury his wife without her brethren. Mrs. Challis died of small-pox, leaving a babe a few days old.

Bro. Flocken says, under date of May 15, that "the missionaries are ready and willing to stay at their post, and suffer even unto death, be it from the hands of the Turks, Bulgarians or Russians, if thereby the cause of Christ can be advanced, or if the Bulgarians at this time would show any especial concern for their souls' salvation, which, I am sorry to say, is not the case. On the contrary, the mind of every one is so taken up with the war that no one wants to hear a word in regard to religion." "Since my return," he writes, "I have done what other foreigners and natives did. I have stored away my own books, as also those of the mission, together with all furniture, in the large, dry and airy cellar of my house. Several of our native neighbors have brought their goods and stored them with ours to save them from burning up."

The missionaries (foreign) were about retiring to Constantinople. Bro. Elief and Economoft would stay with the native Church in Rustchuk for the present. The foreign missionaries said they could do all, from Constantinople, that they could do anywhere at present. Brother Flocken says: "I think I have given proof enough of my sincere wish and desire to be on the spot as long as my presence will be of especial use to the mission. I have left my wife in a strange land and among strangers all alone and with a babe but a few hours old. I passed through great dangers to reach her. Whether my wife and child are alive or dead, God only knows." He means that he has no human way of ascertaining about them. Truly Brothers Flocken and Challis should have the sympathy and prayers of the Church. They are missionaries in our stead.

LATER. Under date of Rustchuk, May 22, Brother Flocken says: "Bro. Lounsbury and myself are still here. We intend to remain within the bounds of the mission as long as possible, hoping that the Church will remember us in her prayers, and that our Heavenly Father will watch over us and the mission, and turn the results of this war to His glory. I have no news from my wife and child at Pesth, in Austria."

Last week Brother Johnson reported the baptism of over 50 persons in about three months. Now we hear from Lucknow through Brother Craven, May 18, as follows: "Four persons—three men, one a Bengal Babu, and his wife—were baptized in our chapel two Sundays ago. Thus we are realizing some indications of what we may expect in God's full measure at no very distant date. We are all well in the mission."

## COMMENCEMENT AT LASELL SEMINARY.

The Baccalaureate address was delivered on Sunday morning, June 10th, at the Congregational Church kindly loaned for the occasion. Rev. Dr. Latimer, of Boston University, made the opening prayer. The orator was Miss Frances E. Willard of Chicago, who selected for her topic Mordecai's charge to Queen Esther, in the 4th chapter and 14th verse of that book, especially the latter clause. "And who knoweth whether those art come to the kingdom for such a time as this?" She made this the subject of an earnest discourse upon Christian work and endeavor. She showed that activity is the law of life. Nature sets the example in every department and finds no room for an idler. The restrictions which hitherto have held women to a "sphere" and allowed them no outlet beyond prescribed limits, have in large measure been withdrawn. The woman's kingdom, so-called, permits honest labor in nearly every direction. Many a noble woman toiler has broken the ground for those who are willing to follow. Christ, to whom women especially owe every good they possess, is calling for their service. The highest strength—that of God's word—leads not out of worldly ambitions, into the kingdom of opportunity which opens for all who will possess it. This is the day of successes for laymen. Christian enterprise is no longer thrown entirely upon the clergy. Great Christian undertakings originate with the people, and distinguished individual workers among the laity are not now uncommon.

In closing, Miss Willard earnestly besought her young hearers to shun frivolity, and the seductions of transient pleasures, and to consecrate themselves heartily and unselfishly to Christian service. Applying the text, she thought God might have brought them to the kingdom for such a time as this when many neglect God and discredit His Word, and want and suffering are

especially abundant. She reminded them of the example of a former graduate of Lasell who gave herself to mission work and is toiling in distant lands.

Monday, Tuesday, and Wednesday were given to class examinations, chiefly written. The evenings were devoted to entertainments. Monday evening a musical rehearsal was given by the pupils of Prof. Wheeler of the vocal, and J. A. Hills of the instrumental departments.

On Tuesday evening the pupils of Prof. Wheeler and Prof. S. R. Kelley united, and gave an entertainment both literary and musical. The recitations and readings were varied in character—grave, gay, and humorous. The great feature of the evening was the cantata of "Snow Drop," derived from an old German tale, which was finely rendered. Prof. Wheeler's class in vocal physiology has had rare advantages under his instruction.

On Wednesday evening, the school had the good fortune to listen to Rev. Dr. D. H. Wheeler, of the New York *Methodist*. He spoke upon "Literary Art," and his address abounded in originality and humor.

The catalogue of the Iowa Wesleyan University and German College, the adopted child of the Iowa Conference, and of which Rev. W. J. Spalding, Ph. D., is president, is an interesting pamphlet, printed partly in English and partly in German. The faculty numbers twelve, including the president, and the total number of students is 213; in the German College 55.

Anniversary week at the Cincinnati Wesleyan College began Monday evening, June 18, with the commencement of College of Music; two graduated.

The annual address was given by Dr. Bayliss, of Indianapolis. Tuesday was class day. At the close of the exercises in the chapel, the audience adjourned to the lawn to witness the planting of the ivy. On Wednesday the 35th annual commencement of the college took place. Sixteen young ladies received their diplomas. The alumnae held their literary exercises in the chapel, Thursday morning, and received their friends at a social reunion in the college parlors on the evening of the same day.

The Ohio Wesleyan University sends out a substantial catalogue, very complete in all its departments and well representing the present status of this established and progressive institution. The names of 323 students are given, in the collegiate and preparatory departments. The finances are in a hopeful condition, and the University is flourishing under the vigorous and wise management of its worthy president, Dr. C. H. Payne.

what will become of his collection of meteorites, which is the largest and most perfect in the country.

Mr. Inman E. Page, class orator at Brown University, is the first colored man who has held that position. He is a clever Virginian, 23 years old, and is to be a lawyer.

The statistics of the Williams senior class show that 55 men have been connected with the class, 49 of whom graduated. Average height 5 feet 9 3/8 inches; average age 22 years and 9 months; and 8 men are under 21. The heaviest man weighs 195 pounds; lightest, 123 pounds; average, 152 pounds.

As to politics, 21 are republicans, 10

independent, and 9 democrats. There are 19 Congregationalists, 9 Presbyterians, 5 Episcopalians, 2 Baptists, 2 undecided, and 1 each Roman Catholic, Unitarian and "Protestant." Every man in the class is a free-trader. The ministry will be the profession of 12, business of 9, law of 7, medicine of 4, journalism of 2, natural history, literature and teaching each of 1, and 3 are undecided.

A slight increase in the salaries of several grades of the teachers in the Chicago schools has been agreed upon by the board of education.

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Methodism has always stood in the front rank of reform. Herself a reformer, she seized at her birth upon a gospel of purity. Her pulpits include the highest spirituality, the deepest piety, the purest morality.

Her position in regard to the great temperance reform is one of which no Methodist need be ashamed. Her ministers, in this country at least, are almost universally total abstainers. They earnestly advocate, with a few exceptions, legal prohibition. On this question, the pulpit of American Methodism, so far as it touches it, gives no uncertain sound. Indeed, we may say that, theoretically, the whole Methodist Church is committed to the principle of legal prohibition for the State.

An outsider, knowing the sentiment of the Church on this question, would expect to find, in the book which governs her, the strictest prohibition of rum-selling. What is the law of our Church? In the Discipline, page 140, paragraph 221, we find the following:—

"But in cases of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, the buying, selling, or using intoxicating liquors as a beverage, etc., first, let private reproof be given by a preacher or leader and if there be an acknowledgment of the fault, and proper humiliation, the person may be borne with. On the second offense, the preacher or leader, may take one or two faithful friends. On a third offense, let him be brought to trial, and if found guilty, and there be no sign of real humiliation, he shall be expelled."

Now, concerning this paragraph, we remark, first, that it is the poorest prohibitory law that we have ever seen.

No civil law so lax in its provisions as this, would be worth the paper upon which it was printed. Under an ordinary prohibitory law, a person might be convicted, fined, and imprisoned twice or three times before he could be expelled from the Methodist Church.

The graduating class in the department of literature and science of the Northwestern University numbers thirty-one—the largest ever graduated at this institution.

Isaac L. Low, of the Amherst senior class, is to be teacher in one of the English government schools on the island of Ceylon, probably sailing sometime during August.

An unsolicited gift of \$10,000 has just been made to Union College, which gift will be expended in the completion of Alumni and Memorial Hall.

Professor C. U. Shepard has closed his connection with Amherst College.

The college will buy a part of his collection of minerals. It is not decided

sufficient to exclude a person from the kingdom of grace and glory."

How great is the crime implied here? Is theft such a crime? Surely rum-selling is worse than theft. Is adultery such a crime? Surely rum-selling is worse than adultery. Is murder such a crime? Surely rum-selling is the worst kind of murder. We maintain that if there is one crime in the whole catalogue of crimes which is an outrage on the rights of man and the laws of God, that crime is rum-selling; and as such it should be treated in the Discipline of the Church.

One is strongly inclined to suspect, in reading the lax provisions of the Discipline concerning this ungodly traffic, that this laxity, like the silence of the law-book on the subject of divorce and unscriptural marriage, is owing to "wickedness in high places." If any one supposes that the matter is not a practical one, let him know that the writer is well acquainted with a preacher who has met a practical difficulty on this line in his administration. Let the true reformers of the General Conference of 1880 give us a good prohibitory law. Let us have the rum-seller classed as immoral, and if we wish to fill the vacancy under "imprudent conduct," we might insert "tobacco using," without any serious detriment to the piety of the Church.

WHAT NEW YORK PAYS FOR DRINK. The Society for the Prevention of Crime of New York, of which Dr. Howard Crosby is president, is now fully organized, says the *Triflume*. They propose to diminish the number of tippling houses in the city, and thus indirectly to lessen the taxes. All good citizens are invited to become members, and the membership fee has been fixed at only \$1, though a larger amount will be received. An address has been issued, setting forth various startling facts, and one in particular that there are 6,000 licensed and 1,500 unlicensed places in the city for the sale of intoxicating liquors. It is not the intention of the society to interfere with the respectable and regular hotels; but it will seek to suppress, so far as possible, the low drinking places where poisonous and maddening liquors are sold "to be drunk on the premises." It will also seek to impress upon the police board the pressing necessity of greater activity and faithfulness in relation to the unlicensed rum and beer shops. It is thought that due effort may result in suppressing at least 4,500 licensed tippling and 1,500 unlicensed "pest-houses of crime and infamy." The managers think that these are the cause of at least 70 per cent. of the crimes, murder and poverty of the city. The annual cost of the police, of the department of charities and correction, and of the board of health, is \$4,749,475, and the city pays altogether the greater sum of £5,300,000 for remedying the evils produced by intemperance, not reckoning private charities and the money wasted in intemperate drinking. The city gets back for its licensees \$300,000, and set to music by Prof. Hills.

Dinner was served on the broad lawn under the lovely trees about the building, all strangers being invited to remain. At four o'clock the *alumnae* held their exercises, at which music was furnished by the Germania Band. The chapel was handsomely dressed with evergreens, with pictures painted by the art class, and the shields of the graduating classes of this and former years. Four young women took diplomas. Miss Eva Newman Bragdon of Lima, N. Y., in the classical course, and Misses Elizabeth Kiser of Keokuk, Iowa, Nellie Grace Perkins of Gloucester, Mass., and Ida May Phillips of Brooklyn, New York, in the scientific.

The opening essay by Miss Kiser was entitled "Latent Powers"; Miss Perkins' essay was upon "The Love of Novelty"; Miss Phillips' topic was "Modern Griselda"; and Miss Bragdon took for a subject the class motto "Post dim, dies alter."

The address of the principal, Prof. C. Bragdon, when presenting the diplomas, was earnest and tender. He begged them to accept their diplomas as certificates of readiness for higher studies and labor, to seek to gain *muscular* and intellectually, to avoid frivolity and weak dependence, and to welcome everything that led to growth. Patience is the measure of true strength, and labor cultivates that strength. The parting ode, sung by the school, was written by Miss Florence Moulton, and set to music by Prof. Hills.

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Methodism has always stood in the front rank of reform. Herself a reformer, she seized at her birth upon a gospel of purity. Her pulpits include the highest spirituality, the deepest piety, the purest morality.

Her position in regard to the great temperance reform is one of which no Methodist need be ashamed. Her ministers, in this country at least, are almost universally total abstainers.

They earnestly advocate, with a few exceptions, legal prohibition. On this question, the pulpit of American Methodism, so far as it touches it, gives no uncertain sound. Indeed, we may say that, theoretically, the whole Methodist Church is committed to the principle of legal prohibition for the State.

The Principal's reception in the evening was fully attended by a large circle of friends. At the meeting of the trustees a committee was appointed to consider measures for adding a new wing to the building, which will probably be done at once. This will admit thirty new pupils. During the year this present building has not been large enough for its constantly increasing numbers.

## LITERARY AND EDUCATIONAL.

Principal Shairp of St. Andrews has been elected to the Oxford Professorship of Poetry without opposition. Mr. Shairp, was a Balliol man, and is chiefly known by his studies in philosophy and poetry—especially the chapters on Wordsworth and Keble—and his lectures on Culture and Religion.

Thirty-two freshmen have been suspended at Princeton College for insulting behavior toward the incoming class.

Trinity College has a graduating class of 21 members this year. About one-fourth will pursue studies for orders. Trinity now owns property amounting \$1,117,849.

The Arkansas Industrial University can accommodate 800 students. It is said to be the largest and most elegant structure in the State.

A presentation article, recently published in the *Advertiser*, claims that the University of Washington is the only one in the country which has a larger percentage of students than the University of Washington.

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## Zion's Herald.

Now is a favorable time to subscribe.

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## ZION'S HERALD.

THURSDAY, JULY 5, 1877.

There has been no disappointment of expectation, in the visit of President Hayes and his wife. The former has, without doubt, won from all classes in the community fresh respect and esteem. His fine presence, his manifest simplicity and true nobility of character, his calm, thoughtful face, his kindly smile, his ready and unaffected cordiality to all who approached him, his admirable and sensible short speeches, in excellent taste, never overstepping the line of propriety, never gushing, and never mechanical, have awakened the high regard, and even affection, of all classes — the learned and the uncultivated, the professional and the common people — that came into his presence. Every body has been convinced of the ability of the President to stand by his principles, and of his intelligence and probity of character. Mrs. Hayes has been true to the best descriptions that we have all read of her matronly beauty, sweetness and dignity of expression, her lady-like manners, and gentle grace in the reception of those that approached her. Politely courtesy without much fervor welcomed the President as he entered our city, but hearty enthusiasm greeted him at Harvard, at the banquet, at Music Hall, and at the Tabernacle, growing in fervor and sincerity to the last. It will be difficult, after this, to believe that President Hayes will not remain true and firm, in the serious national discussions that are still pending, to the fundamental ideas of our Republican government; to the pledges he has made in reference to civil reform; to the defense of the suffering whether black, copper colored or olive; and to the principle of divine righteousness as revealed in the Oracles of God. May the blessing of the Most High, for which Solomon prayed, rest richly and abundantly upon the chosen ruler of our people!

The usual joyousness of commencement anniversaries in Middletown this year has been subdued by the sad providences which have removed the wife of one of the professors, and placed upon a bed of exquisite suffering and probable death a promising son of a resident trustee and generous patron of the institution — Orange Judd, esq. Charlie Judd, a young man of nineteen, of great promise, standing high in his classes, just passed to his senior year, a fine gymnast, fell upon his head, while practicing his daring feats in the gymnasium, and received what is feared to be a fatal injury. Never did an afflicted family receive sincerer or deeper sympathy, and never was there a more touching occasion for it. The sudden and terrible blow, the great disappointment, the bight of such a promising young life, the exquisite suffering of the youthful victim, his touching appeals to his parents for relief — altogether brought a wide, sympathizing circle into common tears and heartfelt prayers for divine aid and consolation.

We cannot suppress the conviction we have long felt, that all this competitive exercise in our educational institutions is unwholesome, and too perilous for the proposed good, that they are expected to accomplish. The simple use of many of the appliances of a gymnasium is beneficial; and, under prudent direction, may be made of invaluable service in securing a healthy physical development; but when this hygienic process is transformed into feats of perilous daring, and exposes the athlete to the constant peril of his health and life, the possible instrument of good becomes an actual occasion of unqualified harm. We have been unable to remain in the hall of the building at Middletown, and at other colleges, while the young men were flying upon the swinging bars. The vivid apprehension of the danger incurred has quite destroyed all the pleasure we might have had in witnessing the wonderful feats of the fearless players. We do not believe that any more honest and healthful muscle, or vigorous condition of the constitution, is secured by these supreme efforts of the physical powers and overtaxing of the vital energies. We have not been able to convince ourselves that the lads of to-day, with all their boating, bailing, and circus feats, have any better physical health, have any more genuine fun, study with more relish, come out of their course more vigorous at the end, and are better fitted for the labors of life, than their fathers, with their familiar and simple plays, without by-laws, uniforms, or competitions. However this may be, these physical exercises should be under adequate supervision, and such perils to health and life should be discouraged.

The Church is to let her light shine in all departments of benevolent effort. Like her Lord, she is to be the servant and example of all mankind. Men are not to be converted by her creed simply, but by her life. The Gospel is to shine forth in her deeds of kindness, as well as in her words of love and faith. You should not join the Church to obtain a quiet resting-place. This is not

the place of your rest. You are not to think your whole duty performed when you have subscribed the articles of faith, or when you have heartily entered into communion with the coterie of saints composing the body of your local Church. That is only your matriculation; the course of study and duty is before you. The entrance is a pledge of brave deeds of service in the cause of the Master in future. Having entered the lists, the race is before you, and all the heavenly hosts expect you will show diligence in the running.

The services demanded of you are various. Men are pressed by many wants, and the Church is to relieve as many of them as possible. Your business in the Church is not simply to pray, to read the Bible, to meditate and become devout; those you ought to do, but not to the neglect of other duties. You are in the Church to aid others as well as yourself, and to aid yourself most effectually by aiding others — "the bodies of the ability which God gives, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison; to their souls by instructing, reproving, exhorting all you have any intercourse with."

You are not to confine your efforts to strictly religious lines of duty. Men live outside of these lines, and are to be sought in the spheres where most of their interests lie. The open side on which you may be able to reach them may not be the strictly religious side. There is an open gate in the wall of every man's castle, and in seeking a way to his inner life, you are to find that gate, whether it is on the side toward Jerusalem or on that toward Egypt. All other sides will be inaccessible; this one will afford free and easy ingress to the heart. The working Church will, in the long run, be the successful Church. The community will come to give its approbation to the Church that does something for men.

James Freeman Clarke seems to think there is some virtue in believing a great deal. He seems to measure a man's religion by the quantity rather than the quality of his beliefs. In his Music Hall sermon he says he is a Unitarian because Unitarian views enable one "to believe more concerning God and Christ, and the Bible and sin and salvation, than he could if he accepted the usual creeds of the Church." No doubt. But should that be any special commendation of his views? In the amplitude of his faith he seems to forget that religious error more frequently lies in the excess, in the redundancy, of belief, than in any straitness and deficiency. The heathen believe a great deal more than the Unitarians; they have faith in more gods and in more things about salvation than Mr. Clarke would be willing to recognize. Would he go over and join them for their larger faith? The sin of the Jews was in accepting too much; they were great students of comparative religion; believing in Jehovah, they were also persuaded there was something good under every form of idolatry. The Romonists err rather by excess than defect. They believe a great deal more about God and Christ, to say nothing of the Virgin Mary, the saints and the angels, than does Mr. Clarke. Does he not know, as well as anybody, that the question is not how much a man believes, but whether or not he believes the truth? A grain of truth in our faith outweighs a mountain of error. If a man be not on the right plane, the more he believes the worse for him; if he be on the plane of truth, he will use the pruning knife freely to cut away redundancies from the true faith. All faiths have tended to accumulate barnacles, which, in time, if not removed, destroy the craft.

Some men exhibit a genius for getting into hot water. They never design to do so; they are conscious of only the most peaceful aims. All right themselves, they are unfortunate in falling on stormy times and in coming in contact with unreasonable people. Against all their designs and specific intentions there, are sure to be elements with which they meet, to elicit their belligerent propensities. Without ever intending to give offense, they are so unfortunate as to be in constant trouble, as though they were born to it. Remove them from their present surroundings and drop them into the bosom of the most tranquil neighborhood, family, or Church, and everybody will soon be by the ears. Of course the new-comer is not to blame; the sin was there before and has only happened to start into life at his approach. He has a holy indignation at the wrong, and is using his best endeavors to remove it.

But of this man you must needs beware. Innocent as he seems to be, he is possessed of the evil genius. Trouble and strife haunt him as evil spirits are said to the house of the murderer. Either the spirit that is in him, or he himself, needs to be exorcised. While he is present, the community will have no rest. Such a man diffuses an atmosphere of discontent about him.

But they grow more intense and vicious under the inspirations of a more active and excited period. They have become, either in fact, or because our sensibility is more quickened, so inhuman and wicked as to be unendurable. The moral sense of a Christian community is now so thoroughly aroused to such an indignation against these college abuses, that they cannot and will not be endured. If the hand of academic discipline is not strong enough, the power of the civil magistrate will be called in. Personal abuse exhibited towards new-comers upon the college premises and into its classes, even extending, as lately in Princeton, to the most open insults of the president and college faculty while examining or defending the incipient freshmen; acts of ungentlemanly violence on the part of a united class against another, above or below them, or towards any individual of it; drunken brawls, and hideous night orgies; acts

of mischievous injury to property or person, or of thefts, combinations in the interest of one undeserving classmate against the honest convictions and decisions of a college faculty — all these things have lost the charm of novelty. There is nothing that the low wit of an idle student can now conceive that has not been attempted; the humor and fun are all gone out of the thing, and nothing remains in it but insipid, unmannerly, vulgar and wicked folly or crime, at which Christian morality can no longer wink as in the days of comparative social darkness, and which a wholesome public sentiment must strengthen the hand of our faculties to put down without hesitation or mawkish sentiment.

It would be better to repeat in every college of the land the robust discipline of President McCosh, of Princeton, and send a whole class away, and keep them away, rather than to have these flagrant abuses continue. We doubt not that our colleges will heartily sustain each other, and that no revolting body of students will find aid and comfort in any other institution. It is better for the students themselves; for young men, even in hours of thoughtlessness, and bewildered by the reckless ethics of college traditions, and by, and long enough before the return to the familiar and tempting incidents of term opening, to call the attention of students, of any self-respect and moral character, to certain questions that have only been rendered doubtful and difficult of management through the strange power of established custom.

We recollect hearing one of our noblest, most manly and generous of college presidents express his utter astonishment, that it should occur that even quite mature students, intelligent and otherwise moral and estimable men, young persons of excellent families, priding themselves upon the manners of a gentleman which they ordinarily exhibited, members of Christian Churches, and even looking towards the ministry as their life vocation, should assent to deeds, if they did not aid in their commission, in connection with their classmates, which could not, by any euphemism, bear any other characterization than that of scandalous brutality; who would sometimes cover with a veil of deceit or of silence the most unqualified wrongs, and sustain vicious or mischievous members of their classes in breaches of the discipline of the institution, and in acts of positive evil doing, or throw themselves into open revolt against its government when seeking to enforce rules vital to the peace and prosperity of the community.

A Christian civilization has wonderfully changed and softened our social and domestic life. In the memorable third chapter of Macaulay's first volume of the History of England, he gives a vivid and frightful picture of the actual social condition of the most enlightened and Christian nation of Europe near the close of the seventeenth century, and helps us fully to apprehend the wonderful leavening power of Protestant Christianity, and its softening as well as sanctifying influence. But our universities are the legitimate descendants of institutions that were established long before this date, under even a fainter Christian influence than prevailed at that period, and amid coarser manners. The traditions, customs and symbols of that rugged and barbarous age, as illustrated also in the venerable institution of Masonry, have been astonishingly preserved. There is a well-known cave in the White Mountains, so deep and so secluded from the rays of the sun that the ice never melts in it; so that these monastic institutions have, somehow, kept themselves so isolated and in coming in contact with unreasonable people. Against all their designs and specific intentions there, are sure to be elements with which they meet, to elicit their belligerent propensities. Without ever intending to give offense, they are so unfortunate as to be in constant trouble, as though they were born to it. Remove them from their present surroundings and drop them into the bosom of the most tranquil neighborhood, family, or Church, and everybody will soon be by the ears. Of course the new-comer is not to blame; the sin was there before and has only happened to start into life at his approach. He has a holy indignation at the wrong, and is using his best endeavors to remove it.

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of knee," and confessional added together, have not yet succeeded in making the average Catholic Irishman as moral as the average common-school-educated American.

## ANNUAL EXERCISES OF WESLEYAN UNIVERSITY.

A delightfully comfortable week, without rain, yet free from the usual heat, was granted this year for the annual commencement and its accompanying exercises. Very few such are within the memory of the oldest graduate.

The contest for the Rich prize, given for the best English oration by a member of the senior class, took place on Thursday evening, June 21. It is to be regretted that there were but three speakers. There have usually been six. The orations, however, were all excellent. The prize was awarded to George H. Clarke, of Millford, Mass.

On the next evening occurred the annual prize declamation. There were ten competitors from the junior and sophomore classes. The reputation of Wesleyan University for excellence in this department was well sustained. The speaking has never averaged better. It was a common remark that almost any of the contestants might be awarded the palm without surprise to the audience. The judges, being obliged to choose, gave the racy collection of orations to young men and women on matters of culture and behavior.

At the annual meeting of the Phi Beta Kappa on Wednesday morning, it was voted to increase the amount of the prize given by that society to a member of the sophomore class for excellence in Latin, from \$15 to \$25. A committee was appointed to endeavor to secure some prominent person to deliver an address at the next commencement. At the annual meeting, later on the same forenoon, Joseph B. Thomas, Jr., of Boston, was elected a member of the board of trustees.

On the afternoon of the same day, a little gathering took place on Broad Street, opposite the Russell Library, (formerly the Episcopal church,) where ground was broken for what will be the first secret society hall connected with this college. It is to be erected by the chapter of the Psi Upsilon fraternity. The location is central and valuable. The money has all been obtained.

Thursday, June 28th, was commencement day. The graduating class numbered 28, including two ladies. An unusually large number of the orations displayed special talents. The following honorary degrees were conferred. [These are given on the fifth page.]

Commencement dinner at Memorial Chapel, and the president's levee in the evening, concluded the festivities of the day and the week.

Two very heavy afflictions that befell the college during the week cast a shadow deeper than has ever been known before over the commencement exercises. On Saturday morning, as Charles O. Judd, a member of the junior class and son of Orange Judd, one of the chief benefactors of the institution, was executing a difficult movement in the gymnasium, he fell, striking upon his back. The injury was pronounced to be probably a vertebral fracture or dislocation. If so, the result must be fatal. Mr. Judd has been a young man of marked ability and an excellent gymnast. The constant apprehension for himself and the deeply afflicted family, pervaded and saddened the thoughts and conversation of all.

As if this were not enough, the startling intelligence came on Tuesday morning that the wife of Prof. Winchester had died during the previous night. The associates of Prof. Winchester on the faculty, and his many friends among the alumni and in the community, found it difficult to give themselves with becoming interest to the exercises of the week. Their thoughts could be very much with him in his fresh and early grief. Their sorrow and his, however, were much alleviated by the knowledge of her pure Christian character and life, and by her calmness and joy in the near prospect of death. Great as is the loss here, the gain to her is beyond calculation.

000 will speedily be obtained, and that the embarrassments now felt will be removed. The trustees and friends nobly came forward and made up what remained of the deficit of last year.

On Tuesday evening the eighth quadrennial of the Psi Upsilon fraternity was held in Memorial Chapel. Rev. E. Wentworth, D. D., presided. The oration was delivered by Rev. Wm. V. Kelley, of Philadelphia, on "John Brown." The early life of John Brown, the influences that contributed to the formation of his character, his career in Kansas, the attempt at Harper's Ferry and the causes of its failure, the imprisonment and execution of the hero, and the effect upon the nation, were depicted in glowing language. The orator evidently spoke from sympathy with his theme, and secured the admiration and hearty applause of his audience. The poem was given by Rev. Joseph E. King, D. D., of Fort Edward, N. Y., who had been called upon at a late hour to take the place of Rev. John A. Cass, detained by sickness. Dr. King gave a racy collection of orations to young men and women on matters of culture and behavior.

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poet occasioned such a "tempest in a teapot," a few months since, in the academic world. She snatched the prize in English Literature from the leading competitor of the class, of the male persuasion, and received the formal presentation of it with the modesty of real talent, amid the tumultuous applause of the audience and fellow students. Miss Ellis, who is now but twenty-one, has already been elected a teacher in Wellesley College, and will undoubtedly make her mark hereafter as an educator and cultivated scholar. She is from Maine, her native town being the renowned, and ancient Pemaquid, the home of Dr. John Johnston, to whose family Miss Ellis is related. The commencement essay of Miss E. is spoken of in high commendation by those that listened.

The most notable contributions to our educational literature, made during the present anniversary season, is the inaugural address of Dr. Seelye, as President at Amherst. He takes the highest ground upon the necessity and indispensable connection of religion and education in the civilization and progress of the race. He affirms that all modern civilization is due to the quickening force of Christianity; that the beginning and inspiration to progress of all successful intellectual endeavors are supernatural; that the natural tendency is to desecularization; that no simply intellectual civilization can stay it, and that even then the conserving and inspiring influence of revealed religion; that the modern mind, deriving thoughts from God, the Supreme, from the Christian atonement, is fatal to the highest and broadest culture and the most rapid advance of the race; that schools and means of education, left to themselves, will become "first sumptuous and formal, then barren and dead." It is unnecessary for us to say that we feel heartily grateful for this bold and noble re-formation of the Christian theory of education. Its doctrine in no measure militates against our traditional unchristian but Christian public school system. It does not force the catechism into these admirable nurseries of the young, but it simply insists that their spirit shall not be anti-Christian, but, on the other hand, positively inspired by the morality of the Bible, and be supplemented by adequate religious training; but it does unequivocally demand that, in our highest institutions, where the power of home and Church are weakened, the atmosphere shall be unequivocally Christian, and that in them "the truth as it is in Jesus" shall be effectively taught. To all of which, after our Methodist traditions, we say amen and amen!

In the hills of western Massachusetts, two boys were converted in their seventeenth year. In the county town one learned printing, the other house-building. Both at once took a life-hold of Christian work. The printer went to Ceylon in 1848, to act as missionary, having charge of a mission press. The house-builder went to Iowa twenty-two years ago. August 6th he finishes twenty years of lay work, and leaves at once for the tour of the globe as a lay preacher. The older brother has been home once. The younger did not know him after the twenty-one years of separation. If it pleases God, K. A. Burnell will meet Rev. T. S. Burnell, of the Madura missions, at Ceylon early in December, and together the boys will tell the "old story," for three or four months, from Cape Comorin in the south, to the Himalayas in the north; from Calcutta on the east, to Bombay in the west. Rev. T. S. Burnell is the American Board's missionary, and the Board gives him leave of absence to travel with his lay brother. Their work is, with all missionaries, to aid and strengthen as far as possible, and tell of Christ and heaven. The younger brother always desired to be a foreign worker, and he now wishes American Christians to plead for a great blessing upon his humble endeavors.

How easy to see the point when the vision is not blinded by an intervening wall of prejudice! Cadet Filipe, a faithful, modest, student, standing well in all his studies, unobtrusive in his manners, is utterly ignored by his classmates at West Point. They offer him no courtesy, invite him to no social fellowship—simply refrain from abusing him; while the colored student at Brown University has the honors of his class, not because he is dark of complexion, but because he is a good scholar, and is treated in every way as if no one were aware of the slightest difference in blood.

The whole newspaper world is aglow with excitement, because Mr. Hilton closes his Saratoga hotel against Mr. Seligman, from the alleged fact that he is a Jew. The press does not rebuke this arrogant and selfish bigotry simply because the subject is a wealthy and gentlemanly banker, but because it is a rude and wicked discrimination against a class in the community; but at this moment there are thousands of cultivated, wealthy and gentlemanly colored men, and white men who are their friends, some of them even as respectable as a Chief Justice of the United States, who are sedulously excluded from good society by the ruling classes at the South; and many of the papers which have waxed warm, and even violent, over Mr. Hilton have not only no indignation to waste over such conduct, but entitle any allusion to it a fresh waving of the bloody shirt. Who sees the point?

We are surprised that so intelligent a lady as Mrs. Caroline H. Dall should permit herself to make, in a letter upon the late anniversaries, in the *Advertiser*, so summary and shocking a generalization, as to affirm that the tendency of evangelical instruction is to create a habit of deceit in young persons, upon the one incident, occurring in her own family, which she mentions. A child, of an orthodox mother, became a companion of her own daughters. Soon these children commenced to tell untruths, and after a little time, she caught the young companion in several acts of theft. The mother of the unhappy child, when being noticed, found a reason for this low condition of morals, in her daughter's case, in the unregenerate heart of the child. From this amazingly narrow premise the universal conclusion is drawn, that the inevitable tendency of evangelical instruction is to engender a habit of lying and theft in children! From whence then does it come, the instance of those holding liberal views? We have certainly known cases of lying and theft where the doctrines of "original sin," "native depravity," and a "vicious atonement," had never been taught the young defaulters and liars.

Among the speakers announced for the Union Evangelical Holiness Camp-meeting at Round Lake, July 10-20, we notice the following: T. DeWitt Talmage, D. D., "Encouragement for the people"; Rev. G. L. Taylor, D. D., "The soul peril of unsanctified habits"; Rev. S. H. Platt, A. M., "The philosophy of Christian holiness"; Rev. B. L. Ivins, D. D., "He that believeth shall be saved, and he that believeth not shall be damned"; Chaplin McCabe, "The divine alliance"; Rev. J. P. Newnham, D. D., "Christian fruitage the mission of the believer"; Rev. C. H. Fowler, D. D., "Im-

perfect vision"; Rev. John B. Thompson, D. D., "The life of faith"; Rev. O. H. Tiffany, D. D., John vil, 57. Temperance services under the charge of Francis Murphy and Mrs. Wittenmeyer. Holiness meeting each morning, led by Dr. and Mrs. Palmer. Young people's meeting each afternoon, conducted by Rev. Thomas Harrison.

Mrs. Elizabeth Thompson, a lady well and widely known for her deep and intelligent interest in all questions of social reform, publishes in the last number of the *Library Table* "An Appeal to the Thinking Classes in America," in which she submits a plan for the thorough and special discussion of the labor question by our American press. Dr. Thompson offers "three premiums, one of \$100, one of \$75, and one of \$50, in gold, for the best newspaper articles of about 2,000 words, upon some feature of the 'Labor Question,' considered in its widest scope. These articles are to be signed by some nom de plume and sent to the office of the *Library Table*, No. 47 Lafayette Place, before the 1st of October, the awards to be made by a committee to be appointed by the American Social Science Association at its next meeting, at Saratoga. Mrs. Thompson reserves the right of accepting at twenty dollars any of the essays which may not receive the premiums."

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Mrs. E. Mansen, as our readers doubtless noticed among the notes of a Maine correspondent, has opened her beautiful summer boarding-house, right on the shore of the sea at Old Orchard. There is no sea-side resort more attractive; no summer home more pleasant, healthful, or better administered. A Christian atmosphere always pervades it, and its prices have felt the influence of the golden rule! A visit there is a pleasant personal experience, to all our friends. *CLEMENTINA BUTLER.*

By far the pleasantest route to Middleton town from Boston is over the New England and New York route, the city station of which is at the foot of Summer St. There is no change of cars, the distance is shorter, the ride is through beautiful scenery, a farming country, free from dust, and constantly affording picturesque and attractive views. This must become the popular line to and from Middleton. Its cars are clean and neat, and its conductors polite. We heartily commend it, from a pleasant personal experience, to all our friends.

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An exchange says: "In the line of reduction of expenses, at Wesleyan University, Dr. Cummings proposed that his department be assigned to the president, but he (Dr. Cummings) will remain until next spring to give President Foss time to look after further endowments and the securing of sufficient funds to meet all current expenses. 'Pay as you go,' is to be the inviolable rule hereafter, and this will be accomplished. Sandy citizens of Middlebury have made subscriptions to the salary funds, stimulated to extra giving by their regard for Dr. Cummings and his voluntary sacrifices in the past and present from his interest in, and affection for, the University so long under his care and successful upbringing."

From a private letter to Mrs. L. H. Daggett, of the *Heather Woman's Friend*, we extract the following item, relative to the health of our well-beloved Dr. Butler.

"Dr. B. has been, and is, very ill. His toll has brought on him a fearful attack of inflammation of the veins of the leg, from the heels to the hip. He has suffered severely, and still suffers, and cannot leave the bed. I snatched a moment, while he sleeps, to write. Day and night he suffers; yet, as there is no fever, I hope the disability will be removed by God's blessing. Between nursing, and attending to his correspondence, and a thousand other things, Jewell and I are indeed hurried.

RECOMMENDED BY THE EDITOR.

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months, a convenient, beautiful Methodist Church building has been erected. Within its consecrated walls, three times on Sunday and several times on week evenings, devout men and women meet to worship God. Here the Lord has recently manifested the power of the Holy Spirit and converted souls. Even Boston has reason to rejoice over this work of grace; for a young wife and her husband, who have recently been led to Christ, have, within a few days, taken their letters to join the Church Street M. E. Church—soon to be "The People's Church."

May the editor and all the readers of ZION'S HERALD be greatly blessed by the Lord! and the writer asks all the pious who read these words to heartily rejoice for God to give the Church and pastor in this place great Holy Ghost power and much success.

W. SILVERTHORPE.

NEW BEDFORD DISTRICT CONFERENCE.

This Conference was held June 12-20, at South Yarmouth, Mass. Few ministers, and still fewer laymen, were present. Rev. G. H. Butler, of Oster, preached a good sermon on the Kingdom of Christ. Rev. W. F. Whitcher, of New Bedford, delivered a strong discourse upon "Eternal blessedness and eternal misery." Rev. J. D. King read an essay upon "The Bible in the public schools," which provoked much discussion.

Two brethren argued that it was the province of the State to protect each citizen in the use of his rights, and that the Church alone belongs to give religious and moral education.

The Resolved: That this quarterly Conference respectfully requests the Bishop presiding at our next Annual Conference to arrange the work, if practicable, so as to make two Presiding Elders' districts instead of four.

The usual disciplinary reports were made, and committees appointed. Both pres

## THE SUNDAY SCHOOL.

Third Quarter.  
Sunday, July 15.  
Lesson III. Acts xiii. 42-52.  
BY REV. W. E. HUNTINGTON.

## TURNING TO THE GENTILES.

In Antioch of Pisidia the apostles re-enacted the long-suffering mission of Christ to the Jewish race. "I am not sent but to the lost sheep of the house of Israel" were the Lord's words to the pleading, importunate Syro-Phoenician woman; and His whole ministry was hedged by the boundaries that this answer contained. And yet the Master saw, in the faith of that Gentile woman, who in earnest supplication asked only for the "crumbs," a token of the fulfillment of the elder promise—"I shall give Thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." With His eye upon the widening borders of His kingdom, Christ labored to the end among the "children," never forgetting that these would finally reject the Bread and perish, while multitudes of Gentile "dogs" would gladly eat of the fragments which fell from the Master's table, and be saved. So the last utterances of the risen Lord, after He had broken all bands of Jewish bigotry, Pharisaic jealousy, Roman imperialism, and even the fetters of the tomb, were words which swept around the globe, and will follow all generations of the race—"Go ye into all the world and preach the gospel to every creature." Even from His mediatorial throne this same Lord reached down, and laying his hand upon Saul of Tarsus, made him the thirteenth disciple, the greatest of them all, to do the largest work of all. We find Paul, pausing at the threshold of his Gentile work, as if in imitation of His Lord's faithfulness to the lost sheep of Israel's house, to exhort the Jews of Antioch to believe; and then, fairly driven into paganism by the same stubborn resistance that rejected the Messiah himself, he turns to the Gentiles, and they turn to the truth.

*The Gentiles besought that these words might be preached to them.* It seems that Paul's sermon had netted the Jewish part of the congregation, and they left the synagogue. But the Gentiles, who were evidently seeking for truth, had been touched by Paul's sermon, and begged for still another discourse, on the following Sabbath.

*The next Sabbath*—not the Lord's day, but the Jewish Sabbath. The custom which finally established the first day of the week as a day of rest and worship was purely Christian, and, no doubt, was begun by the apostles and apostolic fathers; but among the Jews, and in this early date, Paul would conform to Jewish law.

*Many of the Jews and religious proselytes followed.* Some of the assembly were convinced of the truth even among the Jews; also proselytes, converts from Gentile unbelief to the Jewish faith.

The preacher of truth never knows what heart may be touched, even in a congregation of skeptics. His witness is to let fly the arrows, aiming with nicest precision. The Spirit will not let all fall of the mark.

These converts followed, that is, became disciples of Paul and Barnabas.

*Persuaded them to continue in the grace of God.* They labored with their new disciples, endeavoring to establish them in the new faith. How many fail of the Christian life even after beginning to believe, because they are neglected; no one instructs them; they are not "rooted and grounded" in the principles of religion.

*Converts need to be taught perseverance.* This is what the apostles did. Robert Bruce was once obliged to take shelter in a barn. When he awoke in the morning, he saw a spider climbing a beam of the roof, fell to the ground twelve times in succession; the thirteenth time it succeeded and gained the top of the beam. He arose and said, "This spider has taught me perseverance. I will follow its example. Twelve times have I been beaten; the thirteenth I may succeed." He rallied his followers, met and defeated Edward, and was crowned King. "To him that overcometh will I give the crown of life."

*Came almost the whole city together, to hear the word of God.* The apostles had stirred the whole town with enthusiasm. During the week following the first Sabbath, they had no doubt been actively engaged in Christian labor. Everybody was talking about the new doctrines. We are not told that any miracle was wrought by the apostles. The simple truth was miracle enough to engage the wide-spread attention of the people.

Shall we use extraordinary means to gather people into our Churches and Sunday-schools? is a question with many Christians. All sober, earnest, loving means that can be used to gather them in, whether ordinary or extraordinary, are legitimate. If flashy advertisement, such as quacks use to peddle their nostrums, are sent out as gospel invitations to the sanctuary and the Sunday-school, the solemn work of bringing hearts to the truth and truth to consciences will be lost out of sight in the effort to get a crowd and tickle their itching ears.

*The Jews . . . were filled with envy*—because the apostles had crowds at their services, while their own synagogue worship received no notice from the masses. From this feeling the Jews grew bitter and hateful. "Envy," says Socrates, "is the daughter of pride, the beginning of secret sedition, the perpetual tormentor of virtue. Envy is the filthy slime of the soul; a venom, a poison, a quicksilver, which consumes the flesh and dries up the marrow of the bones."

*Contradicting and blaspheming.* The same spirit which raged in the fury of

the Sanhedrim at Jerusalem, when Jesus was condemned, now rankled in the hearts of these envious Jews. They began open hostility against the apostles.

*Paul and Barnabas waxed bold.* The opposition of the elders only roused the apostles to greater earnestness and heroism.

*It was necessary, etc.* This was the redemptive plan, and the method of Jesus himself, to instruct the Jews first in the way of life.

*Seeing ye put it from you, etc.* There

## THE NEW YORK STATE S. S. CONVENTION.

BY MISS M. E. WINSLOW.

*The New York State S. S. Teachers' Association attained its majority this week, and the twenty-first anniversary of its birth was celebrated by a grand convention, held in this city. Five hundred delegates from other parts of the State, who were royally entertained by the inhabitants, with almost as many more from the city, met three times a day, on Tuesday, Wednesday, and Thursday, filling the largest church, especially in the evening services, and closed their celebration by a grand excursion to Niagara to-day.*

*Tuesday afternoon was devoted to reports of country work, by which it appeared that there are about 6,000 Sunday-schools in the State; that in these there have been 25,000 conversions during the past year; and that three traveling missionaries have been employed by the Association during a large part of the year, to canvass the rural districts throughout the Catskills. The statement was also made that there are 16,000 children in the State not yet brought under any religious influence whatever, and a fund of \$2,000 was pledged to send missionaries to these heathen regions during the coming year. Many counties made no reports, and were not represented by any delegates. King's county claims the banner, having 261 schools, 8,358 of flowers, 66,552 scholars, 5 district organizations, a workers' club of superintendents, and nine schools numbering over 1,000 each. Tuesday evening Rev. Walcott Calkins, of Buffalo, made a stirring address of welcome to the delegates, and was answered very happily by Major Corwin, of the Tabernacle Church, Brooklyn, who was afterwards elected president of the Association.*

*Rev. Stephen H. Tyng, Jr., of New York city, then delivered a bold address on "Catechisms, Creeds and Christ," maintaining that if the two former were not banished from the Sunday-school, the order of their introduction ought to be reversed, and all teaching become *Christo-centric*. The orator was listened to with close attention, but did not seem to give universal satisfaction, his positions being considered by many as far too radical.*

*Wednesday morning was devoted to missionary topics, a lady of the society giving a brief sketch of the origin, aims and results of the Foreign Sunday-school Association, and Messrs. Bristol, Adams and Cowley recounting their year's work as State missionaries. These brief addresses were followed by an able sketch of the history of the Association, delivered by the venerable Judge Harmon, of Oswego, who closed with an eloquent appeal to all Christian workers for renewed zeal and consecration to the work. Three advertised speakers having disappointed the committee, the afternoon was given up to volunteers, speakers among whom were Judge Edwards of Binghampton, Rev. Mr. Chives of Buffalo, E. M. Hawley of Stamford, Conn., spoke in the evening, on the art of gaining attention. The address was in the speaker's best style, being a perfect tissue of anecdote, and was listened to with vociferous applause.*

*Thursday morning was devoted to talks about primary work, many delegates taking part, among them Rev. A. O. Van-Lenep, of New Jersey, well-known at Sunday-school assemblies; and the like. Rev. Mr. Cook of Buffalo, described the work of one young lady of his school, which, commencing with a class of six boys, has grown into a Bible class of 75 young men whom she continually occupies with something to keep them out of mischief. A meeting-room, used at least three nights every week, a "guard of honor," a boat-club, a library and reading-room, a brass band, and a monthly paper, paid for by advertisements, are among the outgrowths of this girl's consecrated work.*

*A question box was then opened by Dr. Calkins and Mr. Brooks of Buffalo, multitudes of the usual questions being read and answered. Dr. H. M. Parsons, of Boston, occupied the last afternoon with a grand, glowing and inspiring address on "Personality in using and explaining the Word of God." Rarely has the Holy Spirit as an actual existence, Christ as a recognizable person, and the Bible as a living thing instinct with present life, been so honored as in this crowning discourse of the convention.*

*The session last night commenced with a memorial service to P. P. Bliss, who conducted the music of the convention at Syracuse two years ago. An address on "Emotion as applied to Teaching," from Dr. Clement French, of Brooklyn, followed, and the services were closed by brief addresses from many speakers and one by the president. The next convention will be held at Albany the first Tuesday in June, 1878.*

Buffalo, June 15.

## ZION'S HERALD QUESTIONS.

From the Notes.

Berean Lesson Series, July 15.

1. What effect did Paul's sermon have upon his Gentile hearers?

2. What was it in his discourse which aroused the enmity of many Jews?

3. Upon what prophecies did Paul rest as he turned to the Gentiles with the truth?

4. Whom did the Jews incite to become persecutors of the apostles?

5. What were Christ's words respecting our bearing towards the incorrigible?

6. Were the apostles justified in fleeing from persecution to Iconium?

Nature has many perfections to show that it is an image of the Deity; it is therefore a huge pity to be afflicted because thou hast a defect; to show that it is but an image. —Pascal.

## The family.

HAGAR'S FAREWELL.

BY AUGUSTA MOORE.

Twas thine own act that made me what I am;

Twas thine own hand, proud Sarah, gave me up;

Thy helpless bondmaid—thou my husband's arms.

I never asked his love—I wished it not;

I feared ye both, for was I not your slave?

I was an orphan, friendless and forlorn,

A stranger among strangers, and a slave!

My master seemed to love me, and my heart

Expanded in the warm and blissful light

Of his affection. Fond and foolish heart,

Would that its torpor ne'er had passed away!

Joy, like the swelling buds of early spring,

Swelled in my bosom. Peace her dove-like

wings

Spread o'er my head, and promised long to stay.

Ob, faln and fatal Peace! what has a slave

To do with peace or joy?

The dream is past—

The dream of hope and love; and I depart

To hide me from my mistress' hate and wrath.

But in my bosom's secret core I bear

One thought of comfort, which shall strength

Impart—

It was not Abram's will that drove me hence.

Alas, O Abraham!

Hath God forgotten mercy? Must I go?

Why did He suffer me to love so?

Must all the clinging tendrils of my heart

Be rudely wrenched and torn from these apart?

Say, O master, I wish I could shelter you,

But my husband is away on a mission-

ary tour. Let me think a moment.

What can I do for you?

"O the howadja is not at home, you

can't save me," said the poor woman, still

crying and wringing her hands.

"I must run toward the north part of

the mountains and hide in a cave," and

away she ran, saying, "You are a

Christian. Do ask God to help me!"

All day she tried again to kiss my feet,

and cried out as if in great agony, "O

lady, do hide me!"

"My poor lady, I do wish I could

hide you. I wish I could shelter you,

but my husband is away on a mission-

ary tour. Let me think a moment.

What can I do for you?

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## The Farm and Garden.

## PORK FROM ONE ACRE.

According to Mr. Harris, 100 pounds of corn contain the necessary elements for 61 pounds of pork. This theoretical limit will probably never be reached in practice, though a fair approach to it seems to have been made when 22 pounds of pork were obtained from one bushel of corn, as reported by James Buckingham, in the *Prairie Farmer*, and still later, when 24 1/2 pounds were produced from a bushel, by John Howard, of Michigan. But exceptional results are not to be looked for in ordinary farming. If we assume four pounds of corn as an attainable average for a pound of pork, we then have 1,500 pounds of pork as the product of one acre of corn.

## MORE ABOUT OUR GOOD ELIJAH.

I am pleased to learn, by the HERALD of June 14th, that Dr. Coggeshall knows his family originated from Rehoboth, and not Roxbury." We shall expect something definite from the Doctor now.

## A NEW HORSE-SHOE.

Mr. Yates, of Manchester, England, has invented a horse-shoe, composed of three thicknesses of cow-hide, compressed into a steel mold, and then subjected to a chemical preparation. It is said to last longer, weigh only one-fourth as much as the common shoe, never to split the hoof, and to have no injurious influence on the foot. It requires no calks; even on asphalt, the horse never slips. It is so elastic that the horse's step is lighter and surer. It adheres so closely to the foot that neither dust nor water can penetrate between the shoe and the hoof. If all this is true, it must be a wonderful improvement on the old iron shoe.

## RELIGIOUS ITEMS.

Rev. Lyman Abbott, of the *Christian Union*, was deservedly remembered among the Doctors conferred by the New York University.

Messrs. Moody and Sankey have arranged to spend the month of September in Baltimore.

Thirty-seven clergymen of New York city sailed for Europe on the 20th.

Rev. A. L. Stone, of San Francisco, has had a third attack of paralysis. He is said to be on his way east.

Père Hyacinthe has returned to Geneva, and resumed his services, much to the satisfaction of his congregation, who feared that his successes at Paris would tempt him to remain in that city.

At the annual convention of the Protestant Episcopal diocese of New Jersey, at Elizabeth, recently, the Episcopal fund was reported to be \$120,000, and the average salaries of the clergy of the diocese less than \$1,000.

Rev. Dr. Pond, the venerable president of Bangor Theological Seminary, was unable to take part in the recent anniversary exercises, on account of feeble health, for the first time in 45 years.

The Presbyterians have about fifty young men, natives, training at foremost, for mission work in China.

Rev. Nathan L. Rice, D. D., professor in the theological seminary in Danville, Ky., and formerly pastor of the church on Fifth Avenue and Nineteenth Street (now Dr. John Hall's), died at Danville on the 11th ult.

In the State of Kansas for the last ten years a Presbyterian Church has been organized at the rate of one per month—one hundred and twenty in ten years in one State.

It is reported that in the Congregational club in Worcester, Mass., Unitarian and Universalist ministers join in the discussions with their Orthodox brethren.

Rev. Joseph A. Ely, who has been supplying the pulpit of the Orange Congregational Church, has been called as the successor of George Bacon, and was installed June 27th.

The Reformed Presbyterian Synod recently met at Allegheny city, Pa. The missions were reported to be in a flourishing condition. The following appropriations were made: For foreign missions, \$12,400; for the Southern mission, \$4,000; for the domestic mission, \$4,000.

The Winthrop (Congregational) Church in Holbrook, Mass., has received forty-one new members since February 1st; thirty-one by profession—the fruit of a quiet work conducted by Rev. H. C. Crane, the acting pastor, with the cooperation of the members.

The consecration services of Bishop-elect T. H. Gregg were held in New York on the 20th. Bishop Fallops presided, and there were present Bishops Nicholson, of Philadelphia, and Cheney, of Chicago, besides a large number of clergymen. Bishop Cheney preached the sermon. He said the Reformed Episcopal Church was but a handful of corn on the earth three years ago, but now they had 70 organized Churches, 50 ministers, and 5,000 communicants. The Church was organized just after the panic of 1873 had swept over the land, yet the Lord had prospered it gloriously. He told Bishop Gregg to subscribe on his banner the words "Episcopal, Liturgical, Evangelical and Scriptural," and plant it in England.

The salary of the Archbishop of Canterbury, England, is \$75,000 annually, and of the Archbishop of York \$50,000. There are twenty-six Bishops in the Church of England whose salaries aggregate \$646,000, or an average of \$24,923 each. The sources in part from which funds are raised for the support of the Established Church are from 242,130 acres of land, and from very valuable grounds in the city of London. The revenues amount to \$1,735,000 yearly.

Bideford, Me. G. F. COBB.

Died, in Rochester, N. H., May 26, 1877, Mrs. SABRINA P. EVANS, aged 57 years and 9 months.

of heresy, a month ago, because of articles written by him for the *Encyclopaedia Britannica*, in which he treats certain passages in the Pentateuch as post-Mosaic in their origin, has been tried by the General Assembly and suspended from his professorship until the question of his orthodoxy shall be decided upon by the Presbytery.

Arrangements are in progress for a conference of representatives from all the open communion Baptist bodies in the United States, some of which are independent and scattered.

She was an angel of mercy to the poor, the sick, and the afflicted; tender in her sympathies, and untiring in ministering to their wants. Her home was the abode of love and peace. Few wives and mothers ever did more to bless a household than she, and there are very few whose loss is more deeply felt and lamented. She leaves, besides her husband, three daughters and two sons.

Her death was very sudden. Taken with severe pain in the head while milking in the barn, she came to the house, and in thirty minutes she was with her God. The Church and the entire community mourn her departure, and tender their sympathy to the afflicted family.

M. T. CILLEY.

Rochester, N. H.

Died, in Arrowsic, Me., May 30, Mrs. HARRIET STINSON, in the 74th year of her age.

Sister S. gave herself to Christ at the age of eight years, and soon after united with the Church, of which she proved an honored and worthy member. Her home was that of the Christian mother. Here the weary itinerant found rest, and was encouraged by her kind hospitalities. Her sickness was short, but death found her watching and waiting.

Arrowsic, Me. S. BICKMORE.

WEALTHY A. CARD was born at West Lubeck, Maine, July 26, 1835, and died June 1, 1877, aged 42 years.

Sister C. was removed after an illness of five weeks, from the home, the Church, and the community of which she was more than an ornament. Desiring, if it might be her Heavenly Father's will, to remain with her husband and five little (now motherless) children, she was willing at his call to depart and enjoy her better portion with Christ. She died in her trust throughout her trying illness, and triumphed in the valley of death.

Sister C. was deeply converted seven years ago, under the labors of Rev. Enoch Fowler, and she has since been consistent, progressive and conspicuous in Christian walk and character. Doubtless she was blessed with an experience of the "deep things" of God. By nature amiable, charitable, sympathetic, she was, when enriched by grace and love divine, eminently fitted to be a sister of mercy in neighboring households during the dark days of sickness and sorrow. Another bright and shining light has set on earth; but to our eyes it may disappear, and glow with unquenchable lustre among God's stars forever and ever. God rest her soul.

Bethel Card, in this dearest sorrow, and forever at the prayers that his trials in God may rather be confirmed than shaken, and that he may come still nearer to the Saviour's side.

Lubec, Me. A. J. L.

Mrs. HANNAH NORTHAM, of Swansea, Mass., fell asleep in the arms of Jesus, April 25, 1877, aged 78 years and 8 months.

Ye who saw her here below,

And wondered why he labored so;

Why he would press still he was spent,

And then give up without consent,—

Daughters of Zion, now draw near,

And hear his dying speech with fear.

Have I done all—have I got through,

And finished all I had to do?

Another life could I live o'er,

I'd range this world from shore to shore;

I'd wear this mortal body down,

To gain a never-fading crown.

What a "record on high" this man has, though we can gather but little of him on earth! NOAH PERRIN.

Granville.

Obituaries.

JAMES D. PILLSBURY, son of Rev. W. H. and Mary Pillsbury, of Bucksport, Me., died in Alfred, Me., May 12, aged 37 years and 6 months.

Though a son of the itinerancy, he never knew to the full its lights and shadows; for, adopted at an early date into the hospitable home of his uncle in Alfred, Me., that has been his recognized home during his life. Some six years since, feeling the work of the large farm too laborious on account of his delicate health, he removed to North Berwick and entered into business there. But he did not find the benefit he hoped, and a year since he returned with his wife to her early home to find her dead. He did not so read the prophecy, and full of hope, he awoke up and clung to life almost to the last.

The final illness was brief, but at times very painful. He had not been a professed Christian, but for months had been prayerfully feeling after his Redeemer. His pastor, Rev. Mr. Snow, became very much interested in him, and felt that he could trace at every visit a ripening for the change which was hastening on. It came suddenly at last. At early morn of May 12, he became fully aware of the nearness of the end, and at first was awed at the revelation. But the farewell taken, and the messages given, he gathered himself calmly up to die, and in the event passed into the God. A wife and baby are left behind. A feature of peculiar sadness in the case was the absence of a part of the household lamb at the bedside of a sister's husband, John Barrows, who passed away a few hours before himself. "The last enemy that shall be destroyed is death." W. W. WRIGHT.

ANDREW L. WIGHTMAN died in Rochester, N. H., May 12, 1877, aged 12 years.

He was accidentally shot with a pistol by a playmate while in the woods together. His death was instantaneous. He was a very promising lad, a member of our Sunday-school, and we trust a lamb of Christ's fold. One dear Brother Andrew L. Wightman is dying, and is daily sustained in this sad hour, finding Christ to be a present help in time of need.

M. T. CILLEY.

Died in E. Pittston, Me., May 12, Sister SYLVIA FELT, wife of Robt. Felt, aged 78 years.

Sister S. was converted about 58 years ago, under the early labors of Father John Young, long since gone to his rest. She united with the M. E. Church, of which she always remained an esteemed member. Never very active in public, she "adorned her profession" at home "by a well-ordered life and a godly conversation." Four children she saw die in the triumphs of faith, and her last sickness she spoke with a mother's tenderness and care for her son.

She died in the spring of 1877, aged 78 years.

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and a good wife and mother.

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